

AN
APPENDIX
UNTO THE
HOMILY
Against Images in
Churches,

By

EDM: GURNAY Bachelour
in Divinity, and Minister of
Gods Word at *Harpley*
in *Norfolk*.

AUGUST. de Civit. Dei,
Lib. I. C. 3.

*Utile est ut plures libri à pluribus
fiant, etiam de questionibus eisdem.*

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A



T O

The Honored and
Judicious

Sir JOHN HOBART;
Knight, Baronet,

As also unto the
Noble and ver-
tuous the Lady

FRANCES
his Wife,

I humbly dedicate
these ensuing endeavours
in the LORD.



P
H
I





AN
APPENDIX
UNTO THE
Homily against
IMAGES IN
Churches



Either an Idleness
nor yet a rashness can
it be esteemed
in any under
the Govern-
ment of the Church of Eng-
land to write or speak against
A 4 these

the Images; the pronenesse
 of the Times to advance
 them, making it rather an act
 of necessity then of idlenesse
 to oppose them; and the ex-
 pressnesse of our Church do-
 ctrine against them making
 it rather an act of Authority
 then of rashnesse utterly to
 deface them. How expresse
 and positive the doctrine of
 our Church is against them,
 our English Homily entituled
 Against the perill of idola-
 try, abundantly declareth;
 And that sufficiently in any
 of these ensuing parcels ther-
 of: As first in these words:

*To conclude, It appeareth evi-
 dently by all Stories, and wri-
 ting, and experience, that nei-
 ther*

ther preaching, neither writing,
 nor the consent of the Learned,
 nor the Authoritie of the Godly,
 nor the Decrees of Councils, nor
 the Laws of Princes, nor ex-
 ceeme punishment of the offen-
 ders in that behalfe, nor any other
 remedie or meanes can helpe
 against Idolatry if Images be
 suffered publikely: Libro Ho-
 mil. Tom. 2. Homil. 2. part. 3.
 p. 60. Impres. ult.

Secondly, lest wee should
 think that it excepted only a-
 gainst Heathen images, it ad-
 deth further in these words:

All those names of abomina-
 tion, which Gods word in the holy
 Scripture giveth unto the Idols
 of the Gentiles, the same ap-
 pertain also to our Images set up

*in our Churches , and unto the
makers and maintainers thereof,*
pag.80.

And finally, lest we should
think that it did except only
against the Images of ordi-
nary and inferiour persons,
and not against the Images of
Canonized Saints and per-
sons of speciall reckoning, it
hath a proviso to that pur-
pose in these words :

*The Images of God, our Sa-
viour, the Virgine, the Apostles,
Martyrs, and others of notable
holinesse ; are of all others the
most dangerous, and therefore of
all other, greatest care ought to be
had hat none of them be suffered
to stand publikely in Temples
and Churches. pag.66.*

On the other side, what a proneness there is in the Times to advance them this alone may be argument sufficient, in that, notwithstanding the so peremptory determination of our Church against them, they bee nevertheless still retained, and also, for one pretense or other more and more multiplied and advanced. In this therefore so palpable a Schisme betwixt doctrine & practice, my duty binding me, and my judgment serving mee to side with the doctrine, my desire is to exercise my pen as my Title imported; and my purpose is to confine my paines unto the making answer unto
only

only two of those allegatiōs,
which use to bee made in the
behalfe of Church-images,
and they shall be these:

1 That Images do greatly
adorn & beautifie Churches.

2 That they furnish the
dead with Tombes and Mo-
numents.

For though it also use to
bee pleaded in their behalfe,
that they are speciall good to
give instruction, and also to-
ward the quickning of devo-
tion: yet because wee have
already (toward the vindica-
tion of the second Comman-
dement) made particular an-
swers unto those allegations;
we will wholly for this time
confine our selves unto those
two premised.

I To

1 To the first of them, then, which pleadeth how greatly they adorn and beautifie Churches, we answer;

First, that in the prophecie of *Esay* the Lord saith thus;

a *Thou shalt defile the covering of thy graven Images of silver, and the ornament of thy molten Images of gold; thou shalt cast them away as a menstruous cloth, thou shalt say unto them get thee hence: And in the prophecie of Ezechiel we read thus;*
b *As for the beautie of his ornament, hee set it in majesty: but they have made the Images of their abominations, and of their detestable things therein.*

Secondly, it is a necessary

a *Esay 30. 22.* *b* *Ezech. 7. 20.*

CON-

condition in an ornament that
 it be without scandall; but I-
 mages in Churches are not
 without scandall : therefore
 Images in Churches are no
 Ornaments. Touching the
 ground of this our argument,
 namely that Ornaments must
 not bee scandalous, it is no
 more then the generall rule
 of Justice doth require. For
 life must always be preferred
 before beautie, as *life is more*
worth then meat, and the body
then rayment : whereupon it
 fairly follows that the things
 which indāger life, especially
 the spirituall life, must rather
 bee forborne then the things
 which serve only for beautie
 & ornament, procured there-

that with: yea, the Apostle e-
 ut I seems it a *d want of Charity*
 not if a man had not rather some-
 fore time part with his *food* then
 e no be the cause of another mans
 the sinne. Now that Images are
 ent, scandalous things in Chur-
 must ches, it is many wayes appa-
 no rent. For (first) there being
 rule an unreasonable pronenesse in
 For the heart of man to sinne by
 red Images, even to the bowing
 ore down unto them, and com-
 body mitting spirituall fornication
 n it with them; It must needs be
 gs that the setting up such kind
 lly of sights in those kind of pla-
 ces where persons that are
 gs spiritually incontinent are al-
 ie lowed (yea and bound) to re-
 e- paire, will prove a palpable
 th: incensment and provocation

thereunto; especially when
 as such kinde of pollution is
 apt to be committed through
 the meere aspect of the out-
 ward Eye, and that without
 the privity or knowledge of
 the neereſt ſlander by. Surely
 if incontinent perſons ſhould
 be invited unto ſuch kind of
 houſes as had every corner
 ſtuffed with bagages for ſuch
 purpoſes, and ſuch alſo as
 were not able to ſay thē nay
 (for ſuch kind of things wear
 ſure are Images) were it not
 a moſt ready way to provoke
 ſuch kind of iniquity? Se-
 condly wee reade in the pro-
 phet *Ezechiel* that when ^{the}
people of Iſraell did ſee the Ima-
e Ezecb. 23. 14, 15. &c.

of the Caldeās portrayed up-
 on the City wals, girded with gir-
 about their loynes, exceeding
 dyed attire like Princes, &c.
 they entred into the Bed of love
 with them: And therefore
 when our people shall see the
 images, not of Infidels and
 profane persons, but of most
 holy Saints, in like manner
 portrayed, and that not up-
 on common wals, but upon
 the walls and most eminent
 places of holy Temples, Is it
 not to be feared that spiritu-
 al dotage will insue thereup-
 on even to the entring into
 the Bed of love with them?
 For admit that the dotage of
 those Isralites which the pro-
 phet reports of was not up-
 on

on the Images but upon the
 persons which those Images
 did represent: yet when such
 persons were once dead, or so
 far distant as that their lovers
 could not enjoy them, will
 not the dotage in the end ra-
 ther double it selfe upon the
 Image then any way expire
 or abate? Thirdly, to attri-
 bute unto Images the name
 and title of Church-orna-
 ments, is a ready way to con-
 ferre holinesse upon them:
 For if the Temple be holy,
 shal not the ornaments of the
 Temple challenge holinesse?
 Scandalous therefore it must
 needs be, if not plainly idola-
 trous, to give so much as the
 terme of Church-ornaments
 unto

images. Fourthly, to
 images in our English
 suches must needs bee
 orious, in a speciall man-
 ner, for that the au-
 thorized Doctrine of our
 is most palpably
 shewed by the meanes.
 Booke of Homilies,
 Church Images are
 scriptorily determined
 not only is at this
 full force, but also a-
 fore score yeeres since
 compiled, and ever since
 beene, both by Convo-
 cations confirmed, by Parlia-
 ment established, and by Vi-
 ces from time to time in-
 creased, and finally by a Su-
 preme Edict (not twenty
 yeeres

yeeres since) prescribe the
 pattern and Boundary for the
 Preachers & Ministers; if they
 are not they, then, culpable
 of capitall Scandall where
 will contrary those Homilies
 within the bounds of the
 Government where they
 have bin so long authorized
 Or is there any thing more
 scandalous (not to say more
 pestilent and impious) than to
 contemne Authoritie? If so be
 ly, they are in an other respect
 most scandalous within the
 Bounds of *England*, namely
 for that they afford a probable
 plea for Recusancy; which
 may not the Recusant be able
 to plead; It is impossible to
 void Idolatry in those Churches

ribe where Images are suffe-
 ary for the judgment of your
 ers; ly; But in your English
 culphes, Images are suffe-
 ll wherefore it is impossible
 Homoid Idolatry in your
 s of Churches, by the
 ment of your Homily:
 rhon have wee not then good
 ing to refraine your Chur-
 say Sixtly, the Lord ex-
 is) tells us, that *his*
hall bee called the house of
 errell; But what more of-
 ithin unto prayer then the
 namites of the outward eie:
 a pro therefore shutting (or
 cy; ing) their eys when they
 sant to be fervent at that ex-
 ible. For the invisible God
 fe Ch. 1.7.

(unto

though otherwise never
 lawfull, being bound to give
 place to scandall, wherewith
 nothing but necessitie (against
 which there is no remedie) is
 able to dispense. Indeed
 there were any kind of neces-
 sitie for the setting up Images
 in Churches wee grant that
 scandalousnesse were no suffi-
 cient exception against them.
 But who ever pleaded any
 kind of necessity for any kind
 of Images in Churches
 For wee may both sing and
 say, heare, preach, and pray
 (which are all the Church
 duties of necessitie require-
 ble) not only without the
 helpe of Images, but also
 without the helpe of our voices.

r for also without the help of
 give our very eyes and though we
 with were stark blind. Secondly,
 gain admit there were a necessitie
 (ie) of outward ornature in a
 need Temple, yet is there no ne-
 cessitie of Images for such a
 image purpose: witnesse that so
 t the beautifull Temple of *Solo-*
 o such which had not an Image
 them to be seene (though in those
 d an typicall times) in that part of
 y kind the Temple where the Con-
 gregation assembled. Wit-
 ng also our Booke of Ma-
 nd praies, which though it id-
 Church of no Images in Chur-
 equires, yet hath it a speciall
 out the family intituled *for the comly*
 out all *urning of Churches.* We con-
 our v^{er} *im. 2 horn. 3.*

clude therefore, since Images are so scandalous sights in Churches, and no kind of necessity does inforce the setting up of any kinde of Images in Churches; therefore they must not bee set up in Churches for meere ornament sake; all ornature though never so lawful being a matter of redundance, and not of necessitie; things being apt to be sound and substantiall, though beautifull they be not.

3 A third Argument against the allegation shall be this; All ornature is a kind of beauty; and al beauty is ^h *Flos formæ resultantis in materia*,

^h Plotin. En. 2.6.

that

ges that is, *such a kind of flourish*
 in does result out of the fulness and
 ne-erabundance of inward vigour:
 let- being otherwise no true
 ma-beauty indeed, but only a
 fore-kind of Jay-like, furtive, and
 p in-sterped weed; or like the
 rna-buddy tincture of a face
 ture-which proceeds not from the
 eing-life and spirit of the face, but
 and-only from some outward fal-
 eing-ification and infection upon
 tan-the Face. If therefore these
 they-images bee any true orna-
 ments unto Temples they
 must proceed from the pecu-
 llar nature and property of a
 d of Temple. But doe they so?
 Flos Can they grow out of no
 eria, bones but the stones of Tem-
 that-les? Can they hang upon

no walles but the walles of
 Temples? Yea, what walles
 so common, rotten, or pro-
 phane, but Images can bee
 content to be playstered up-
 on them, hang'd and drawne
 round about them? they be-
 ing indeed the very Sperme
 and spawne of places most
 contrary unto Temples,
 namely, the Temples of I-
 dolaters; *Quorum* (as a Fa-
 ther saith) *quanto sunt ornatio-
 ra templa, & pulchriora simula-
 chra, tanto plus majestatis habe-
 re creduntur*: that is, *whose Tem-
 ples the more adorned they are,
 and the more goodly their Ima-
 ges, the more majesticall they are
 supposed.* The Scripture also

i Lactant. 2. 7.

of testifying as much when it
 les tells us, how the Heathens
 ro. boasted that *their Images did*
 bee *excell the Images of Jerusalem*
 up- *and Samaria*: As also when it
 yne *termeth Idolatry* *a nel-favord*
 be- *Harlot*, it gives us to under-
 me stand, that meer outward and
 oft forged beauty is a Robe most
 les, proper to Idolatry: whereof
 f I- our Homily gives a faire rea-
 Fa- son when it saith, *m That Ido-*
 tio- *latry being of her self an old, foul,*
 ula- *filthy and murthered Harlot*, and
 be- *understanding her lack of true*
 em- *naturall beauty, doth paint, and*
 are, *deck, and tire her self with gold,*
 ma- *pearle, stone, and all kind of pre-*
 are *cious Jewels, the better to please*
 also

say 10 10. 1 *Nabim* 3 4. m *Tom.* 2.
 mul. p. 3.

and

and intice her foolish lovers, &c.

4. Fourthly, it is a necessary condition unto an ornament, that it be delightfull in the eyes of those for whom it is intended. For all ornament and beautie is a kinde of excellencie; and excellencie does suppose and require a degree of goodnes more then meere necessitie does inforce. Now there being three degrees of goodnesse, namely, lawfulnessse, profitablenessse, and delightfulnessse; and the two first being of necessity required in every thing that is admitted into a Temple; It follows that nothing can be esteemed for an ornament in a Temple,

, &c. unlesse it hath that third de-
 cessa- gree of goodnesse, namely,
 orna- delightfomenesse. And that
 all in the two first of these degrees
 hom namely lawfulnessse and pro-
 orna- fitablenessse are of necessitie
 inde required in every thing that
 ex- is endured in a Temple, it is
 and easie to declare. For first, un-
 nes lesse a thing be lawfull, it is
 sitie not in any place to bee indu-
 be- red, whether in a Temple or
 od- without the Temple; *Inho-*
 ffe, *nestum & Impossibile* being e-
 ht- steemed all one, in morall
 first estates. And then in the se-
 ed cond place unlesse it bee also
 it- profitable it must not be al-
 vs lowed in a Temple, even by
 ed that rule of Scripture which

appointeth that *All things in Churches be done to edifying*: though our Homily doth not attribute unto Images in Churches, so much as profitablenes, when it saith, *Such decking of Temples hath nothing profited the wise, but greatly hurt the simple and unwise*. And therefore the things which have not attained unto that third degree of goodnesse, namely delightfomnesse, cannot be reputed amongst ornaments within the compasse of Churches. It is true indeed and easily granted, that Images in time and place are delightfull enough; the Scripture also acknowledging so

in 1 Cor. 14. in Tom. 2. homil. 2. p. 3.

much

much when it upbraideth the
people by their *pleasing pi-
ctures* ; they being pleasing
sights in the eyes of flesh and
blood, even when the behol-
der does not know what they
mean ;

*---Rerumque ignarus imagine
gaudet,*

With the Poet: But the things
which are delightfull at one
time are not of necessitie de-
lightfull at all times ; and in
all places. For such we know
the force of time, place,
persons, and other circum-
stances, as that the things
which at one time are never
delightfull, may at another
Eccy 2.16.

time be most hateful by their means. Yea, things that are never so lawfull, may by the power of circumstance bee found unlawfull and intolérable. Surely *to hire a farme, prove oxen, marry wives, &c.* are no doubt in themselves lawfull enough: But when the Redeemers marriage cannot be celebrated unlesse those kinde of businesles bee omitted; then doe they become culpable of impietie and high cōtempt. Likewise to receive money, Vineyards, Olive-trees, &c. are actions in themselves lawfull enough; But when the minding such matters might have hazarded the conversion of that Sy-

their *Pr*ince, was it then a time
 are for *Gehezi* to receive money,
 the Vineyards, Olive-trees, &c?
 bee Before therefore that it be
 ole. granted that Images are de-
 me, lightfull sights in Churches,
 are it must first be resolved whe-
 aw. ther the circumstances doe
 the concurre which are necessary
 not toward the making a thing
 ose delightful, or not: And a-
 mit. mongst those Circumstances
 one of them is this; Seasona-
 ble and Sutable. For though necessitie does
 ive. not stand upon it, whether a
 in thing be in Season or out of
 gh; Season; yet pleasure and de-
 such light are of that ticklenesse
 ded and delicacie as that unlesse
 Sy. the Season concurre it will
 7127 not

not take: q *A tale out of Season*
being like musique in mourning;
and candidus in Nauta turpi
color; a faire face though in
 it self so pleasing a sight, yet
 in a Sayler, or in a person
 whose profession it is to
 wrastle with the weather, it
 is thought an ill-favoured
 sight, and no better then a
 Ring of Gold in a Swines
 snout: As on the contrary,
 Dustie faces in Souldiers
 (*non indecoro pulvere sordidis*)
 when they returne from the
 chace of their enemies; are
 sights not uncomely. Say
 then; are Images such sea-
 sonable sights in Churches? or
 are they so suitable unto such

q Ecclesiasticus 22. r Flacc.

kinde

kinde of places ? Things
 which are so discrepant from
 the nature of God, and so apt
 to provoke the jealousie of
 God as wee have formerly
 noted, are such things so
 seasonable sights in the Hou-
 ses of God ? Things which
 doe so distemper and con-
 found prayer, are such things
 so seasonable in the Houses
 of Prayer ? Surely when a
 man after a weary journey
 hath taken up his lodging, and
 is falne into a sweet sleepe; If
 some of his neighbors should
 come and awake him, only to
 bid him good morrow, were
 that a seasonable good mor-
 row ? Or while a man is
 waiting to put up a petition
 unto

unto his Prince, if some of his companions should come and call him to a May game, were that a reasonable motion? Even so likewise when all the powers of the minde lie couching at the doore of the heart, whereby to attaine some glance of the invisible God; Shall those be reasonable sights which doe allure those powers and spirits another way, even to the doore of the outward Eye?

But wee expect it will bee objected, that howsoever unto some kind of dispositions, such kinde of sights will not be acceptable, nor worthy to be reckoned amongst Church ornaments, yet because our
vulgar,

of vulgar, and little ones, doe
 me not stand upon such nice re-
 me, spects, as Seasonablenesse &
 ti- Sutablenesse, but are apt to
 en betaken with their delights
 de wheresoever they find them:
 of Therefore toward the better
 ine alluring such little ones unto
 ble Gods Houses, it may stand
 so- with good discretion and po-
 re licie to set forth those Hou-
 an ses with such kind of sights,
 ore and consequently to esteeme
 ee those kind of sights amongst
 n- Temple ornaments: where-
 s, unto wee answered that such
 ot kind of persons as are not able
 to to discern betwixt the Hou-
 ch ses of Prayer and the Houses
 of pleasure, are too little to
 be reckoned amongst Gods
 little

little ones; the lock and not
 the key being ordained for
 such manner of persons: For
 if the Guest was worthily
 thrust out of the Wedding
 Feast, which refused to put
 on the wedding garment;
 How much more worthy
 shall they be, to be thrust out
 of the Spirituall Feast, which
 not only neglect to put on the
 Spirituall garment, but also
 resort unto those Feasts of
 purpose, that they may the
 more licentiously wallow in
 their sensuall garment. Yea,
 meer naturall men have been
 more divinely minded then
 so; and have apprehended a
 far more noble beautie then
 that which the outward Eye
 is

capable of: It having been
 an ancient Proverb amongst
 them, *Hesperus* and *Vesperus*,
 The Morning and Eve-
 ning Star are nothing so beau-
 tiful as Vertue (yea, but one
 of the Vertues Justice) was:
 and that *Virtute nihil for-*
tius, nihil amabilius, nihil
decius, &c. And concern-
 ing the beauty of a Temple,
 one of their Poets could say;

Sed nil dulcius est bene quam
munita iuxta

Edita doctrina sapientum
Templa serena.

An other also of them af-
 firming that the things which

Reg. lib. 2.

their

their gods most delighted in
were

*Compositum ius, fasque animae
sanctae recessus
Mentis, & incoctum generis
pectus honesto:*

In comparison whereof
(saith hee further) all your
golden and glorious offerings
are no better then *Veneranda
nata a Virgine Puppæ*. And
therefore if Infidels and Hea-
thens are able to imagine a
kinde of beautie which goes
farre beyond all outward
eye-beauty: Shall it bee sup-
posed that any of the Belie-
vers (the least whereof must
be supposed far more divine-
a *Perf. Sat. 2.*

minded then the ripeſt un-
 believer) are ſo apt to be al-
 lured unto the Temples of
 the only and inviſible God
 by the means of gay Images?
 They whoſe wits are ſo ſu-
 per-naturally pointed as that
 they can ſee incomparably
 more glory in the poore at-
 titude of *Paul* miniſtring the
 Goſpell, then in the Royall
 Robes of *Aaron* miniſtring
 the Goſpel: They that can ſee
 beauty in the very feet of thoſe
 bringing glad Tydings; though
 the feet eſpecially of Mes-
 ſengers have no more beautie
 in the judgement of the out-
 ward Eye then the duſt un-
 der our feet: They that e-

2 Cor. 3. x *Eſay* 52. 7.

ſteeme

steeme ^a *Holinesse* for Beauty
^b *Righteousnesse* for Clothing,
^c *good Works* for Decking, and
the ^d *gathering of the Nations*
unto the Gospell, as the princi-
pall ornament of GODS
Church; Is it like that such
will affect the places where
such kinde of Beauty, Clo-
thing, Decking, Ornaments
and Tydings are freely offe-
red, any whit the more for
the gawdinesse of *Images*?
But, admit it were a suppose
not intolerable that some of
Gods true little-ones should
so little consider the nature
and intent of those kinde of
places as to affect them any

^a *Psal* 96. ^b *132.* ^c *1 Tim.* 2. 10. ^d *E-*
say 49. 18.

hit the more for such kinde
 Gazements sake; yet were
 and wisdom in Governours to
 descend thereunto? yea,
 were naturall Governours
 also in that respect bin
 der then so; witnesse those
Lacedemonians which would
 suffer any kinde of Ima-
 ges to stand in their Senate-
 house, only for fear lest they
 would grow remisse in their
 consultations by the
 means; witnesse also those
Europeans, which not only
 admitted no Images to stand
 in their Temples, but also
 would scarce indure the com-
 mon light to shine into them:
 thereof the deviser of that

Common-wealth gives this
 honest reason (the goodnesse
 of his wit making him for-
 get the qualitie of his Religi-
 on) *quia parciore & veluti di-*
bia luce intendi animos & reli-
gionem putabant. i. e. Because
 they thought that the more ob-
 scure and sparing the outward
 Light should be, the more inward
 would their minds and Religion
 be. Shallow therefore and
 preposterous is that policie
 (admit it were never so law-
 full) which thinks it good to
 glaze and playster our Chur-
 ches with such kinde of Eye
 delights toward the better
 winning and alluring our lit-
 tle-ones thereunto; It being

this deed no better then as if a
 necessity, when shee hath taken
 for child, to weane, should wish
 eligi a mother of the child to
 ride me and keepe with the
 child whereby she might the
 after still the Child : For
 though by that meanes shee
 may hap to still the child,
 shee may be sure by that
 meanes never to weane the
 child. And so likewise when
 God hath appointed Nurses
Kings shall be thy nursing Fa-
thers, &c.) toward the wea-
 ning of his Children from
 Eye small and transitory (not
 only from wicked) delights;
 those nurses shall fraught
 his nurseries (his Temples)

with such kind of delights as
 sensuall and childish minds
 are best pleased withal: They
 shall by that meanes frustrate
 the intent of those places, &
 make them become nurseries
 of those fancies, which their
 peculiar office is to weane
 them from. Yea such kind of
 policie, how much is it better
 then as if the husbandman
 should sow his field with all
 manner of weeds (as Red-
 weede Bowd-weed, Car-
 leekes, Cockle, Darnell, &c.)
 only because the Red, and
 Blew, and Gay coloured
 blooms of those weeds were
 far more pleasing sights in
 the eyes of his little children,
 then the common grasse-co-
 lo-

red Corne use to be : But
 the husbandman; is wiser
 then so; and does not meane
 to poyson his field and starve
 his family toward the plea-
 ring of his foolish children;
 but rather when hee sees his
 field so overgrown with such
 lamentable gaudinesse, doth
 resolve upon some other plot
 to bestow his seede & tillage
 upon : And so the greate
Husbandman, the Lord of all
 things, when hee shall finde
 his Temples in like manner
 over grown with (far worse
 weeds then the weeds of the
 field) the entertainments of
 casuality, and provocations
 of jelousie ; Is it not to be

Job. 15.

C

feared

feared that he will withdraw
 his presence from such kind
 of places? Yea the very wild-
 derneſſe is like to prove his
 chiefe reſpoſe in ſuch caſes
 for thither he hath promiſed
 to *allure his people* and there
 to *ſpeake kindly unto them*
 And there if hee may find
 either one true *Jacob*, which
 could ſay of his caſuall ſleep-
 ing place, *⁊ This is none other*
but the houſe of God; or one ſer-
 vent *Eliſ*, which in a Cave
 remayned jealous for the
 Lord of Hoſts; or one ho-
 neſt *Hilarius* which could
 ſay, *1 Male eccleſiam Dei in te-
 ſtis ædificiſque veneramini*, &c.

*Hofea, 2. 14. ⁊ Gen. 28. 17. 1 Contra Augu-
 ſt. quid in parietes inſanivis, &c.*

Give

travel mee Dungeons, give mee
 Kindles, Caves, and Desarts, ra-
 ther then such kinde of Temples :
 e heven with such will hee ra-
 aser settle himselfe and shew
 nise em all his glory, then with
 ther multitudes of Fooles which
 em and glaring upon walls, and
 finde ok the cleane contrary way
 which his approach.

6 Our next and last argu-
 ment against the allegation,
 efer all be this ; The life , and
 Cave , and property of a
 temple does consist in no-
 thing so much as this ; that
 could be a place exempted and
 in te apart from common uses
 i, G and common delights : But
 the ornature which Images
 afford , serves only for a
 Give

kind of common delight, and
 such as the ignorant, idle, and
 superstitious, the carnall, sensu-
 all, and idolatrous are affec-
 ted and pleased withall, as
 well as the best (not to say in-
 comparably more :) There-
 fore the ornature which Im-
 ges doe afford does rather
 profane and vilifie, evacuate
 confound, and nullifie a Tem-
 ple, then any way adorn it, or
 become any true beautifica-
 tion unto it.

Touching the ground of
 this our argument, namely
 that the exempting and se-
 ting a place a part from com-
 mon uses and common de-
 lights does most properly give
 life and forme, and constitu-
 tion

unto a Temple, it must
 be for sound and good, un-
 less some other qualification
 condition (Rite, respect, or
 ceremony) be found, where-
 the life & form and quid-
 of a Temple shall more
 peculiarly consist. It is true
 indeed the respects & rights
 which consist in Dedication,
 consecration, Sanctification,
 are attributed unto Tem-
 ples; as also the Ministry of
 the Word and Sacraments,
 and exercises of holinesse
 and enjoyment of GODS
 presence are found in Tem-
 ples; and finally goodlinesse
 and magnificence are conspi-
 cuous in the fabrick and stru-
 cture of Temples: But if all
 these

these conditions, qualifications, and respects may be found attributed and imparted unto other things and places as well as Temples then must they not be esteemed of sufficient force to give life and forme, and specification unto a Temple. For the first concerning Dedication we find how every *new builded house* in the time of *Moses* law was also allowed it; And in the time of *Nehemiah*, when the City was repaired, the very *walls* thereof are said to be *dedicated with singings and thanksgivings upon the tops of the walls even to the prison-gate and dung-gate, &c.* Secondly, concerning

in Deut. 20. 5. in Nehem. 12. 27.

cerning

unction concerning Consecration (if that
 respect does differ any thing
 from Dedication) neither is
 it also a Ceremony pecu-
 liar unto Temples ; For even
 castles also and fields , and
 possessions, and the persons of
 men are in the Scripture said
 to be consecrated , and the
 doing at any time so consecra-
 tion is termed no lesse then
Sanctum Sanctorum deo , (in *Ie.*
 translation). Likewise
 concerning Sanctification, so
 there is that respect also from
 being peculiar unto a Tem-
 ple (though that of the three
 may be thought the princi-
 pal) as that our ordinary
 use is afforded it ; for *It*

4. 5.

(saith the Scripture) *is sanctified by the word and Prayer.* Moreover (and fourthly) as neither Dedication, Consecration, nor Sanctification, so also neither is the Ministry of the Word and Sacraments of sufficient force to give peculiaritie and specification unto a Temple: For we also find in the Scripture, how we are allowed (yea, appointed) *p to talke of his word, even when we walke by the way, and in our dwelling houses, and when wee lie downe, and when we rise up: Also the Sacraments in the time of that Law were ordinarily administred in privat houses.* And our Saviour not only

partake the Pasleover, but
ordained his last Supper
an ordinary dyning Cham-
The 1 Law of England
that this day allows us the
of Prayers and Psalmes in
private houses, and in
certain cases (in case of di-
) gives them the privi-
ge of Temples: Againe,
ther are the exercises of
lineffe, nor the enjoyment
Gods presence, peculiar
to Temples; For in all
ces his presence may bee
oyed, even though wee
down to hell wee shall finde
there, or if we remayne in the
ud Sea, we shal find him there:
if we be clapt up in the dun

14. 15. 1 Eliz. 23. 1. 1 Psal. 139.

geon wee hope to finde him
 there. So likewise innocencie
 and holinesse are not peculiar
 unto Temples, nor is the ex-
 cluding wickednesse and un-
 holinesse the proper office of
 a Temple ; Every place in
 the World being bound to
 do as much , and no place in
 the World being allowed to
 commit ungodlynesse in. For
 nally concerning outward
 sumptuousnesse and magni-
 ficence of building, so far is the
 also from giving propriety
 and distinction unto Temples
 as that not only the palaces
 of pride and vanity, but all
 the Houses and temples of
 Idolatry , have also ex-
 celled and gloried therein

de his que sunt in templo of
 cene *Iesus*, which cost all *Asia*
 culia hundred yeeres to build
 hee and which had above fixe
 nd uore pillars, whereof every
 fice had a severall King to
 ce maintaine it: witnesse also that
 nd temple of *Belus*, which is
 ace ported to be *duorum stadio-*
 ved in *amplitudine*, and that it
 n. *Palatium* in the middest
 tward it, *crassitudine simul & ali-*
 gnitudine *stadii*; and so Tower
 is the Tower, *usque ad octavam*:
 orie witnesse also that Temple of
 mple *Belus* (a Citie swallowed up
 place with an Earthquake) the Pil-
 t all whereof were *x Singule*
 es of *singulis lapidibus*, and yet

ex. *lib. 2. 36. 14. u Herod. l. 1. x Dio*
 rein. *lib. 70.*

quin-

quinquaginta cubitorum altitudine, and quatuor ulnarum crassitudine : witnesse also that Temple which, belike, was somtime in our *Britain*; which had it not excelled for outward structure and magnificence, the people would never have adored it as a god, as y *Seneca* reporteth: yea for farre is such outward sumptuousnesse from giving peculiarity unto a Temple, as that one of the ancient Fathers forbears not to say that *such kind of sumptuous Temples are most likely to prove the seats of Antichrist.* And wherein then is the propertie, forme,

y *Sen. de morte Claud.* x *Hilarium contra Auxent.*

and

and quiddity of a Temple so likely to consist, as in this respect and condition which we plead for; namely, in being a place exempted and set apart from common uses and delights (not only from wickednesse?) which propertie as it was never found in any places but in Temples, so also where it alone is found there is nothing esteemed to bee wanting unto the nature and substance of a Temple: And so much the Patriarch *Jacob* may bee sufficient to teach us, when hee called a plaine a *Stone* the *house of God*, though it had nothing belonging to such a house, but

1 Gen. 28. 22.

only

only his setting it apart from common uses, and confining it to bee a mention and remembrance of his God; the Church of *England* also at this day, acknowledging as much in effect when it esteemeth all those places for Temples, which time out of mind have beene exempted and set apart from common uses, though whether ever they had any Dedications or Consecrations, or other then such as were superstitious & idolatrous it be, unknowne. For as the nature of a Sabbath doth not consist in this, that it affords holy exercises, for so also other dayes must do; or in this that it debarreth wicked actions, for so also o-

other days must doe ; or in this,
 that it affordeth much vacant
 time, for so also other dayes
 may do; but only in this , that
 it debars all manner of work :
 So may we wel conceive that
 the nature of a Temple does
 consist, not in this, that it is a
 place dedicated, consecrated,
 &c. for so also other places
 and things are apt to be ; nor
 in this , that it affords Gods
 word or Gods presence , for
 so also other places may doe;
 nor in this that it excludes
 ungodlinesse & wickednesse,
 for so also every place is
 bound to doe ; but only in
 this that it is exempted from
 common businesse and com-
 mon delights : As also our
 Saviour did sufficiently de-

clare, when hee forbad the carrying of ^b *veſſells through the Temple* , and Paul, when hee permitted not ſo much as ^c *eating and drinking* in ſuch kinde of places; ſuch kind of actions being notwithstanding both lawfull and neceſſary, and having no exception againſt them but this, that Gods houſes might be ſuppoſed liable & applyable unto common uſes and buſineſſes by ſuch meanes. For as thoſe kinds of actions and buſineſſe which doe well become the weeke dayes are ſaid in the Scripture to ^d *deſile & pro-*

^b *Mark. II. 16.* ^c *I Cor. II.* ^d *Exod. 31. 14.*

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hane the sabbath day: So
 y those kind of actions &
 elights bee found to pro-
 hane and nullifie a Temple,
 which other places can take
 no exception against. Upon
 which conclusion and ground
 fairely follows, that the
 setting up of Images or any
 thing else in Churches, only
 to please the outward Eye,
 and to afford a common kind
 of delight (the ornature
 which Images afford when it
 is at the best being no better)
 is rather a prophanation, pol-
 lution, and prostitution unto
 those kind of places then any
 perfection or beautification.

But very like it will bee
 pleaded against us, that by
 this

this rule all outward Beautification whatsoever within the compasse of a Temple (though it be not by Images) shall be excepted against; yet the beauty of King *Solomon*'s Temple shall bee found unwarrantable by this rule; for no doubt all sorts of people as well the heathens, ungodly, and sensuall, as the holy and spiritually minded were affected therewith: whereunto, Christian Reader, wee are desirous to answer a few words: And first concerning such outward beautification in generall; wee may shortly answer, that when the intent of it is, only to cover unsightlines and outward Eye-sores,

it

Beauty is to bee esteemed as a
 within reach of necessity, and a
 preventing of scandall, rather
 than an ornament intended to
 delight and please the out-
 ward Eye: Even as the *con-*
cealing of our uncomely parts
; for the more comelinesse is not
 to please the beholders, or to
 make our uncomely parts ex-
 cell those parts which are
 more noble, but only to keep
 the more noble parts from
 disdainning the societie of
 those inferiour & lesse come-
 ly parts, and least otherwise
 there might spring up a
Schisme in the Body. And as we
 admit beautifull and rich-
 attired persons into our Tem-

1 Cor. 12 23. & Verse 25.

ples,

ples , not because they are so
 adorned and so beautifull (for
 their beauties doe rather of-
 fend then edifie in those kind
 of places) but only because
 either their beauties must bee
 admitted , or their persons
 withall excluded : So our ad-
 mitting of such kinde of out-
 ward Beautifications into our
 Churches, may well be, not
 for the delighting and plea-
 sing of outward eyes , but
 only because unlesse they
 be admitted, offensive and
 scandalous unsightlines must
 remayne uncovered. Now in
 the second place concerning
 that speciall beautification of
 King *Solomons* Temple, wee
 an-

answer, First, that not only
 the Analogie of Religion,
 but also the body of the Fa-
 thers, doe agree with our
 Homily in this, that the
 sumptuousnes of those times
 was only a figure to signifie,
 & not an example to follow:
 Even as the Bloomes of the
 Spring, which though they
 may well signifie what kinde
 of Fruit may be expected, yet
 are they no examples for
 the rest of the Seasons to fol-
 low. Secondly, the indul-
 gence of God might thinke
 good to entertain that mino-
 ritie of his people with some
 plausible shadow of a Tem-

1 TIM. 2. HON. 2. P. 3.

ple

ple untill the true Temple
 (h *The Almighty God and the*
Lambe) should bee revealed
 Thirdly, the waywardnesse
 of that Minority which (as
 our ⁱ Homily faith) was allu-
 red with nothing so much as
 with goodly gay things,
 might somewhat be of force
 with the Lord to yield a little
 more unto thē then was ori-
 ginally intēded: Even as their
 like untractablenes extorted
 the Bil of Divorcement from
 him, which from the ^k *begin-
 ning* (our Saviour faith) *was*
not so: or as it moved him to
 yield unto their burnt Offe-
 rings and Sacrifices which to

h *Revel. 21. 22.* i *Parte prima.* k *Mat. 19. 8.*

may

temple may well be thought to have
 and the no better beginning; the
 ealed word thus speaking of them
 ineffe the Prophet *Jeremy*, *I spake*
unto your Fathers concerning
offerings and sacrifices,
only I commanded them, say-
ing, obey my voice: And the
 force prophet *Esay* plainly saying,
 little *who hath required these things*
of your hands? Fourthly, it was
 their only one such Sumptuous
 orted temple and that also (as the
 from scripture faith) built *in seven*
beginnings, which was allowed
 to that whole Nation, even
 im to that time of minoritie:
 Offe- their Synagogues and O-
 hich stories being no more
 t. 19.8. 7.22. in *Esay* 1.12. n 1 *King*. 6.38.
 may sump-

sumptuous to the outward
 Eye (as far as can appear
 of any Writer for divers hun-
 dred yeeres after that La-
 began) then their dwelling
 houses, and for a long time
 were no other places. Fifthly
 when *David* first motioned
 the building of that Temple
 the Lord not only thus an-
 swered him, Thou shalt
 build mee an house, but also
 further expostulates with him
 in these very words; *Where-
 soever I walked with all Isra-
 el spake I a word unto any of
 my Judges (whom I commanded
 to feed my people) saying, why
 build you me not an house, &c.* It

indeed, Hee afterward
 gave them directions about
 building of it; But what
 that? For so also he gave
 directions how they
 should bee ordred under a
 King, and yet the Scripture
 sheweth, that *Hee* gave them a
 King *in anger*: From whence
 (sixtly) wee may argue,
 that as the Lord did take
 their desiring of a King to be
 a kind of *rejecting him from*
their King, and so gave
 them a King in anger; So it
 may be interpreted, that hee
 likewise did take their desi-
 ring of a Temple to proceed
 from a kind of unwillingnes

13. 11. 9 1 Sam. 8. 7.

D

to

to have him for their Temple, and so did give them Temple in some degree of displeasure. Again, we find in Scripture how hee often checks them by their Temple, and by their ^s dotage upon the beauty of it; Ringing also as often in their eares how that *heaven was his seat and earth his footstool. what house will yee build mee?* Which testifies as soon as Saint Steven in his Apologie did but once mention, he presently brake forth into that indignation, *stiff-necked and of uncircumcised hearts and eares, yee have always*

℞ Jer 7. 4 ℞ Ezech. 24. 21. ℞ Esay 66.
 ℞ Acts 7. 51.

Tempted the Spirit of God, &c.
 Moreover, and in the eighth
 place, had the Lord made any
 speciall reckning of that
 temple of *Solomon* would he
 have suffered it to be so razed
 and destroyed, and that for
 seven hundred yeeres before
 that Law expired? For wee
 finde in the Scripture when
 the Arke of God was taken
 by the enemies, though it was
 a thing most easie to be *car-*
ried about and rifled, yet did
 the providence of God so
 miraculously preserve it, as
 that they that tooke it durst
 not so much as touch it, but
 with all the honour and cost

Esay 66.
 Saz. 6. 7.

D. a

they

they could devise did send
back again. And therefore
had the Lord so delighted
that beautiful Temple wou
hee have suffered it to be
destroyed, and that when
without any such miraculou
assistance (as the Ark needed
it might have bin preserved
It being also ordinary with
the very heathens to preserv
Temples, even when the
preserved nothing else; an
much more, no doubt, woul
they have preserved the
Temple which in those day
was the mirror of the world
and was then in their own
possession, had not some de
. gree

of Gods indignation against it made way to their rage, toward their marriage no difference betwixt the City, but with the confused stroake of fire and sword to destroy them both together. Moreover, had the Lord been so delighted with the beautie of that Temple, how is it that the second temple, which was built by Gods own appointment, and which was so often promised and called for, did notwithstanding come so farre short of it? the Scripture plainly saying of it, that *it was nothing in comparison of*

it : which president alone
 may be sufficient to perswas,
 us, that the beautie of the simple
 Temple was rather offensive
 then otherwise, even in the
 time of that nonage ; the peo
 ple by meanes thereof being
 brought to linger after, and alle
 doat upon outward things
 and to catch at the shadow in
 stead of the substance, the
 shell in-stead of the kernel
 and the *Templum Domini*, in
 stead of *Templum Dominum*, an
 experience did prove. We
 conclude therefore, that the
 beautie of *Solomons* Temple is
 no sufficient exception against
 the ground of our argument,
 which was this, that all out-

D

ward

The Lord Beautification in Tem-
 ples, which is intended only
 to please the outward eye, is
 a degree of converting Tem-
 ples unto common uses, which
 is the peculiar office and nature
 of a Temple excludes; the ex-
 cellencie of Temples being
 more or lesse, as they are
 more or lesse exempted from
 common uses, whereby (if it
 were possible) nothing but
 God himselfe in those kinde
 of places might bee thought
 upon: The Lord only indeed
 being the life and spirit of all
 Temples; yet, and not only
 so but also being (hee hath
 expressly said it) the very
 Temple it selfe; there being

1 Revel. 21 32.

no other Temple that
 contain the Catholike Spouse
 of Christ but only hee. And
 that only Temple must ever
 member of Christ long after
 and delight in; live and dwell
 in day and night : And that
 they shall never doe as long as
 they are so wedded unto visi-
 ble Temples, and the beauty
 thereof.

It is true indeed, this tem-
 porall life does need (at least
 can make use of) materiall and
 visible Temples, we grant: But
 considering how prone the na-
 ture of man is to relapsing,
 and to lownd after the beau-
 tie of old *Jerusalem*, when we
 should be ready to enter into
 the

legates of the new, and with
 those Israelites to seeke a *Gil-*
spou, and *Beersheba*, rather then
 the Lord; and with those car-
 ever all Jews (as a *Austin* termeth
 them therein) to interpret the
 beauty of the second Temple
 prophesied of by *Haggie*) to
 consist in some glorious re-
 vifi-auration of a visible Tem-
 ple: It therefore concerns the
 people of God when they in-
 tend to build any materiall
 Temples, to set them forth
 with such gravity and simpli-
 citie as may give the Com-
 mers unto them to under-
 stand, that the beauty of a
 Temple is not like the beauty

Amos 5. 5. b *August. de Civit. Dei* 18. 45.

D. 5

of

of other places, nor to be judged of with that kinde of eye wherewith wee judge of other buildings; At least they must not be so indulgent unto weake and (supposed) little-ones as to set forth their Temples with the common, grosse, and scandalous (not to say Idolatrous) beauty of Images, which the Allegation pleads for, and against which onely wee have hitherto (and that we hope sufficiently) excepted.

2 The other Allegation in the behalfe of these Church-Images which we have specified in the beginning is this; that they furnish the dead with

with Tombs & Monuments :
 whereunto we answer , That
 the things which are especial-
 ly scandalous must not be suf-
 fered in Churches , but only
 in case of necessity, as we have
 alreadie declared. Now that
 such kinde of Monuments
 are scandalous sights in Chur-
 ches, it cannot be denied : It
 being easie to observe through
 the courle of the times that
 the ordinary originall of I-
 dols hath beene from Sepul-
 chres, and such kinde of Mo-
 numents. And the Scripture
 gives us a faire warrant so to
 think when the Lord sayes,
 that, He will *cast their carcasses*
Levit. 26 30.

ses upon the carcasses of their Idols; for other carcasses then such dead bodies as were interred under their Idols, their Idols could not have: And it was the usuall course amongst the Ancient Heathens first to erect Altars over their dead, and then to build Temples over those Altars, and then finally, to make their dead the gods of those Temples. Moreover, the reason why the Lord would not have the Burying place of *Moses* to be knowne, is agreed upon by all Divines to be for the preventing of Idolatry. And therefore if the meer Burying place

d Deut. 34. 6.

of

their Idols a Saint, and that in the
 wilderness, be so apt to be-
 ere in an Idoll, how much more
 their will it be fitted for such a pur-
 And it so when it shall bee in a
 ongle temple, and withall shall
 first to have the Image of the Saint
 dead, erected upon it, and that so
 esororously and sumptuously
 ens that if men had a desire to
 d the make a god of it, they could
 fore not doe more. Thirdly, there
 the being a speciall proneness in
 Bu the hearts of men to magnifie
 bee their Fore-fathers (*e mortuos*
 y all *miratur vanitas vulgi magis*
 ven- *nam vivos*) and to esteem most
 ere- highly of those which lived in
 ace the former times; partly out
 of
 of

of an envy against the present
times (*¶ Virtutem incolmem
dimus, sublatam ex oculis querimus Invidi*) and partly because
the imperfections of the pre-
sent times are more in sight
how can it bee otherwise like
but that the Images of those
so admired Ancients, will
draw admiration and forbid-
den respects? Especially af-
ter on e the mosse of Anti-
quity is growne upon them;
Antiquitie (as a g Father saith)
being of force to make even
errours acceptable; & where-
into (as h another saith) men
thinke it a point of impiety to

f Flacc. g Hieron. in prol. super Iob.
h Laet. 2.7.

require : And can wee then
 make question but that such
 kinde of Monuments must
 needs bee most scandalous
 sights in Churches ? Now in
 the second place, that there is
 a necessitie of such kinde of
 Monuments in those kinde of
 places (Necessity only being
 of force to dispense with
 scandalls) It will easily bee
 granted. For first, the only
 intent and use of those Mo-
 numents is to doe an honour
 unto the dead ; whereas Ho-
 nour , though it bee never so
 sound and good, is not a mat-
 ter of necessitie ; the Scrip-
 ture telling us that the multi-
 tude of those which shall bee
 ad-

admitted into the state of
 blisse shall be such, as ⁱ *no man*
can number; And therefore it is
 not so much as their persons &
 can bee knowne, much lesse
 can their Names and Fames
 bee so great upon earth as to
 have distinct Monuments ere-
 cted upon them. Secondly, for
 such kinde of Monuments
 may bee erected in other pla-
 ces as well as Temples, and
 that more obviously & conspi-
 cuously; Sepulchres & Graves
 (we are sure) having beene ex-
 tant before any Temples were
 known. Thirdly, there are o-
 ther courses more apt to con-
 tinue the remembrance of the

i Revel. 7:9.

dead, &

e of
 mand, then those kind of Mo-
 reiments; namely, Inscripti-
 ons & Epitaphs: For by such
 lessed of expressions, the truest,
 most noblest, and most inward
 as toots of the dead are apt to be
 ere more lively and properly
 dly, forth; the tooles of Car-
 ents and Pensils of Painters
 pla- ing able to describe only
 and their outsides, and so much of
 nspire as Fools and unworthy
 aves ions (yea, Stones or lumps
 e ex- clay) may excell or resem-
 were them in: whereas the pens
 re o- the Muses are able to flou-
 con- out their most hidden ex-
 f the plencies, and imprint their
 tues with such durable
 ead, characters as shal make them
 able

able a thousand yeers after to
say, as the Poet did truly di-
vine of himselfe when hee
said,

*k Exegi monumentum ære
perennius,
Regalique suo Pyramidum æ-
lius.*

And as another of this kind
could say :

*l Certior in nostro carmine
vultus erit :
Casibus hic nullis, nullis dele-
bilis annis
Vivet ; Apelleum cum
moriatur opus.*

l Horace Carm. 3. 30. l Valer. Mart. 7. 84.

Fourthly,

Fourthly, meere naturall
 men have made no reckoning
 of these kind of Monuments;
 witnesse that *m Grecian* Prince,
 which would not suffer so
 much as his Picture (in his life
 time) to be taken; and that for
 this worthy reason, *because hee*
would be known by nothing but his
acts: witnesse also hee that
 gave his Emperour this coun-
 sel (*Mecenas* to *Augustus*) *n ne-*
ver to suffer any Images or Tem-
 ples to be erected unto him; be-
 cause (saith hee) If you rule well,
 the whole world will be your Tem-
 ple, and every City a Monument
 and Basis of your glory; But e-

in Pausanias de Agiselaos. u Dio Cass. Lib.

spe-

specially witnesse that whole
 Common-wealth of those
 ancient *Indies*, which would
 never suffer any Sepulchers to
 be erected over their dead, be-
 cause *they thought no man worthy*
to be remembered any longer, then
during the remembrance of his
vertues: which so sound and
 impartiall judgment of theirs,
 the providence of God (who
 loves always to requite sound
 judgement wheresoever hee
 find it) did requite with ano-
 ther vertue like unto it; For
 so the same Author does fur-
 ther report of that Nation,
 that they were never knowne
 to tell a lie; *His nefas est* (saith
Strabo, lib. 2.

e) falsi quicquam pro vero dice-
; neque Indorum quisquam
quam, in Iudicium, quod men-
useffet, vocatus est: That so,
 such as scorned those kind of
 sayes which could not bee
 had but by falsifications and
 counterfeit Images, might be
 requited with such a speciall
 fellowship of the Truth (Ne-
 ver to be taken with a lie) as
 ever any Nation before
 them, or after them, attained
 unto. And shall then the
 Christians (so incomparably
 placed of God above those
 times) be so liquorous or defi-
 cious of those kinde of com-
 mon, painted, pybald, & scan-
 dalous Monuments which
 Hea-

Heathens and meere natural Nations have thought so unworthy of? Especially when as the Lord hath promised them another manner of remembrance; for thus saith the Prophet *Malachie*, p *A book of remembrance was written before him, for thē that feared the Lord, and that thought upon his name.* Finally it is the great decree of God that the bodies of his servants (though they be never so holy and worthy) should be sowne in corruption, though they shall rise in incorruption: & sown in dishonour, though they shall rise in honour: And there-

p *Mal. 3. 16.*

fore

to set forth those Bodies
 such pompous and glori-
 ous manner while they are
 under the doome of corrup-
 tion and dissolution in the
 grave, is little lesse then a
 kinde of resistance unto mor-
 tality, and reluctance against
 that great decree, as also a
 kinde of falsification unto the
 state of the dead, besides
 that provocation unto the di-
 vine jelousie and stumbling
 unto posterity which generall
 experience hath found to in-
 crease thereupon. And so, with-
 out further adoe, and lest
 we goe beyond the scantling
 of an Appendix we will here
 make an end.

Only

Only Christian Reader be-
 fore I dismisſe you, I have a
 little request to make unto
 you, and it ſhall be this; that
 whereas I lately in a little
 booke did ſhew the insuffici-
 encie of divers reaſons which
 uſe to be made in the behalfe
 of Images, and in the end
 therof did intimate that there
 were yet other allegations of
 that kinde which deſerved
 likewise to bee excepted a-
 gainſt: my request is, that if
 I once again and the third
 time ſhall publiſh ſomething
 to that purpoſe, you bee not
 unwilling to make ſome gen-
 tle conſtruction of my ſo of-
 ten comming about ſo com-
 mon

on a point. For it was not at
 the first (nor yet is it) my in-
 tent to handle the point ac-
 cording to all the dimens-
 ions of a common place, but
 only to answer objections:
 and objections having no mu-
 tual dependance one upon
 another, but being apt to pro-
 ceed from divers and distant,
 and even contrary quarters,
 though wee should make as
 many severall commings, and
 returns, and books as we meet
 with severall objections, it
 might be without any inter-
 ruption unto our matter, and
 alone to the Reader, and in
 some respect also the better
 for both Writer and Reader.

E

For

For the lesse is written at once the more easily it is read, and the more thorowly perused whereas if much bee written at once, the Readers leisure (perhaps also a Deske and a Chaire) must be expected. But for my part I plainly professe it, that it is no such politike consideration which moves me to write so little at once, but plaine and right downe necessity; my reach and reading not serving mee to write much, and my fidelity to the Truth not suffering mee to hold my peace. And though like enough I may hap to gain but the brand of a bawling Curr by the means, yet

once the barking shawlt which
 and able to discover a thief, and
 fed not able to worric a
 itterape, may bee as fit for the
 ifure herds purpose as the best;
 and so the little fingers are
 sted full unto the Body, as well
 pro the greater Limbs; and our
 poli *manus*, may (with that
 which *orian* Cripple) depile the
 le at mish traine by a haire at
 ight ce, when the strongest arm
 each one, single tugge shall never
 mee it. Finally, it is the Com-
 deli adement of God, that eve-
 ring soul should serve him with
 And his might; And therefore
 may y that have but little abili-
 of a s, must not burv them, or
 ans, ashamed to present them

to the view and judgement of the Master Builders : who though perhaps they sometime find them not usefull for their purposes , yet may they thinke good to pronounce that blessing upon the authours. Thou hast bin faithful in little. Also the Lord himselfe shall be somewhat the more honored by the means ; the abundance of his gifts and graces the better appearing , when some of them be judged to be redundant, and to spare. And so Christian Reader , for the present I take my leave, and untill our next meeting I commend you to the Grace of God.

FINIS.